THE

Experienced Christian's Magazine.

For JUNE, 1805.

PORTRAIT OF JOSEPH CROMWELL, LATE OF MARYLAND.

JOSEPH CROMWELL, late of Baltimore county, was of parents who honoured religion; especially his mother, who was a minister in the society of Friends. But Joseph, early in life, chose his portion in this world, set his face against reproof; spent his time in Sabbath-breaking and sport, took to bad company, to cards, dice, fighting, till he so delighted in it, that he used to go to places of the greatest infamy, and there strive to provoke any he could find to quarrel and fight with him, by abusive language, by grimacing, or any low invention he could think of. One Sabbath morning he gave a challenge to any of the company to fight, wrestle, or jump. A black man, a slave in one of the iron-works, undertook him, for a quart of rum; they were to jump where the ground descended, and Cromwell seeing that the slave was like to out jump him, made a desperate effort, and fell with his head under his breast, and was taken up for dead; but his neck being put strait, he came too, but was three months without being able to feed himself, or put on his own clothes. After he got so that he could go about, he gave himself up to perfect drunkenness, so that tavern-keepers were not fond of having him

in their houses among common drunkards. He then took to carrying his bottle in his pocket, and so kept drunk day and night, to the great grief of his pious mother.

In one of his rambles, he fell in at a neighbour's house, in the night, a little soberer than common, but far from being sober; the reason of this remission was, his bottle was out, and he could not reinforce it that night. He was entertained kindly for his family's sake, and a young woman, a Friend, undertook to talk to him on the manner he was spending his days; shewing him that he did not even enjoy life here, and much less could he expect to enjoy it hereafter, if he continued to abuse his power so in this world, how could he give account to his great Creator? assuring him he was breaking the heart of one of the best of mothers, and pawning his eternal all for nothing. They gave him a good bed, and poor Joseph wept as he lay on it, and resolved never to fill his bottle again. Some time in the night he woke up, felt very dram-sick, put his hand under the pillow, and to his much comfort found his bottle half filled with rum; and though it was an entire mystery how it came so, yet he drank it all out by morning, and came out of his room drunker than when he went in; he went straitway and had his bottle filled again, and kept drunk, and partly so, for weeks and months, but not without remembering by times what the Quakeress had told him; frequently quarrelling with self, on account of his drunkenness and dissipation.

It pleased God, in his great mercy, in the year 1774, to send his gospel into that neighborhood, which was very much dissipated. This checked the wickedness of some of the stoutest sons of pleasure; it caused them to begin to think, and to read the bible: The Lord poured out a measure of his spirit upon the people, and they looked to him whom they had scorned, and did weep; yea, were in bitterness, as one that weepeth for his first born.—Each family began to mourn apart; the prayerless families were not quite so many as formerly; the exhorters spread along from place to place, saying, fear God, for his judgements are near; he will scourge the wicked and slothful servants, and all who will not have Christ to reign over them, will be scattered as with a whirlwind: the kingdom of God is come near you. Among others Jo-

seph felt it, and once more had a perfect intermission from drunkenness; the unclean spirit was ordered to come out of him; but before he obeyed, he cast him down, and tore him grievously; so that Joseph was obliged to be chained to keep him from running into the woods; and in his chains he cried day and night, "I am undone, I am undone; my sins are too great, and too many to be forgiven; if I had ten thousand worlds, I would give them all for the ransom of my soul. I daily expect to be taken to hell alive, or in some awful manner; for how can such a Sabbath-breaker, swearer, and an abuser of himself, expect to be saved from hell? A common sinner may, perhaps, be saved on repentance, or if he neglects it, may have a place among the common damned; but I shall sink lower than them all. A mother's heart I broke; my constitution ruined; my soul I have sold for nothing, and all God's mercies despised."

Thus he mourned from day till night, and from night almost till morning; sometimes desiring to be let alone to go into the woods and die. But God who is rich in mercy, changed his mournful state, brought him out of darkness into light, and from the power of satan into the kingdom of *his dear:* appointing him the oil joy for the spirit of heaviness; pardoned all his sins, and gave him to know it by the spirit of adoption, which enabled him to cry Abba Father, to the glory of his grace.

Then he was led into paths that he had not known; the swearer prayed, the drunkard was filled with the spirit, the tavern-hunter and gambler cried, "O come, and let us worship, and fall down, and kneel before the Lord our maker, Jesus is worthy." He saw in about two years, that his call was to be as great a champion for religion, as he had been for sin; and that as he had drawn some into vice, he must try to draw some to God. His onset was powerful, his preaching successful. He carried the gospel into various parts of Carolina, Virginia, Maryland, Pennsylvania, and New-Jersey, as many can witness this day.

He was a man of a very ready turn of mind; he frequently preached two hours without wearying his congregation: he was a man of faith, well versed in the knowledge of man, and of course knew himself better than he

knew any one beside : he was subject to dejection, which sprang from the mean opinion he had of himself: he often told his past life with sorrow, giving all the glory to the Friend of sinners, for his deliverance from the power of sin and satan. He served Christ in his kingdom on earth near thirty years, till his voice grew too feeble to perform as he would wish to do ; he then retired from the pulpit to the plough, eat his own hard earned bread, and wore his own apparrel a few years ; then left a widow and one son to mourn for him, and many to rejoice that ever they heard his plain blunt reproofs, mingled with evangelical instructions, which caused sinners to yield to conviction, and confess their Lord.

ANECDOTE.

A CERTAIN man was sick near unto death, in the interior parts of Carolina : a young man happened in at the cabin, and found several people collected to see him die. They desired the young man to read a little to him before he died, for, they observed, he could never read, and it would not do for him to die without some preparation : the young man refused. An inquiry was made among the company, if any one could read, but there was found no one who could read ; a woman present said she could spell a little ; then they desired her to spell to him to prepare him to die ; but there was no book to be had. The man's breath growing shorter fast, the fears of the company increased, lest he should die without ever knowing how to read, which they supposed was the thing which should fit him for heaven. The woman who could spell approached his bed-side, saying to the man, " you are dying, and you have never read, and you will be lost if you do not do something ; come say after me and spell your maker's name, and you will go safe." She began, G, he said G ; she said O, he repeated O ; she said U, he repeated U ; she said D, he repeated D ; that spells

God, he repeated it; now your peace is made: they called his wife to bid him farewell, for he need not fear to die, saying, he has spelt his maker's name. They took leave of each other, and as she left him, he cursed her, and said it was her fault or he should not die; and in a few minutes expired.

ON THE SOUL OF MAN.

(Continued from page four.)

THE soul of man is of vast worth in respect to its immense capacities of pleasure and delight; for, its capacity of pleasure, must necessarily be as large and extensive as its capacity of understanding, and of moral perfection, because the power of a soul results from its knowledge of goodness, from its disoveries of truth, and proficiency in rectitude, and virtue; and consequently, as it improves in understanding, and moral perfection, it must still gather more and more, to feed and increase its own joy and pleasure; for the pleasure of every being, consists in the vigourous exercise of its faculties about convenient and agreeable objects. But the faculties of the soul, are understanding, and will, to which the only agreeable objects are truth, and goodness. Therefore, the more truth there is in the mind, and the more goodness there is in the will, the more vigorously will they employ and exercise themselves about them; and consequently the more they will be pleased and ravished. Since therefore, every new discovery of truth, and every new degree of goodness, gives new life to the mind and will, and renders both more sprightly and vigorous, it hence necessarily follows, that the soul is capable of as much pleasure, as of truth and goodness; so that it is not to be immagined by us here, what heights of joy and happiness a soul is capable of; but we find when here, that the more we improve in knowledge and goodness, and christian experience, the more pleasant and happy we find ourselves; and that our faculties grow more active and lightsome, the more we are disburthened of ignorance and sin, which tends to clog

and incumber them, and upon a greater proficiency in knowledge and virtue, we find a strong alacrity within ourselves. We are as it were, in a heaven upon earth, and do feel a paradise springing up within us; the fragrancy of those joys grow many times so strong, that our frail bodies can hardly bear them. When therefore, such souls do cast off this mortality, which now doth only fetter and entangle them, and have made their entrance into the inviolable regions of blessedness, how sprightly and active, how lightsome and cheerful will they feel themselves?

For in the first moment of their admission, all that mist of erroneous prejudice, which now interrupts their prospect of truth, and all those remains of irregular affections that check and distract them in their choice of goodness, will be forever chased from their minds and wills, by the clear light of the heavenly state, and their faculties having thus disburthened themselves, and shaken off every clog, with what unspeakable vigor will they move and act, especially in the presence of such suitable objects as the heavenly state will present before them? When infinite truth, and infinite goodness, shall be always present to their free minds, and undistracted wills, and nothing shall interpose to hinder them, either in seeing the one, or in choosing the other; here will be work enough for both to all eternity; and both being freed from all incumberance, the one will be discovering every moment, farther and farther into that infinite truth, which it loves and admires, and the other will be improving every moment, more and more in that infinite goodness which it chooses and adores; and then, every new discovery, and new improvement, will spring new heavens of joy in the soul, and by reason of those new acquests of truth and goodness, which we shall every moment make. We shall every moment be entertained with new pleasures, and so, before we have spent one joy, another will succeed, and another, and so on forever. For when a God of infinite truth and goodness, becomes the objective happiness of a finite nature, which cannot comprehend and enjoy him, but in an infinite succession, every new delight, the enjoyment of him creates in us, must necessarily raise a new desire, and every new desire,

immediately find a new delight, and so round again to all eternity. Of what a vast capacity, therefore, is this soul of ours, in which there is room enough successively, to ente...in all the ravishing joys and pleasures that make an everlasting heaven, that can drink in those deep rivers of pleasures, as fast as they spring up and flow from God's right hand, for ever more. What tongue can express the innumerable joys that such a soul can hold, whose capacity is so large as heaven, and so near to infinite, as to be able to contain all those joys, and pleasures, that infinite truth and goodness can create?

And lastly, the soul of man is of vast worth, in respect to its copacity of immortality; for by its operations, it is evident, that the soul is not composed of corruptible matter, but is a spiritual and immortal substance; for if it were matter, it would act and move, only when other matter pressed upon it, and not be able to determine the cause of its own motion, but would be forced to move backward or forward, according as it is thrust on by that outward matter, that continually moves, and presses upon it; and all its motions would be as necessary, as that of a stone in the air, when it is thrust up by an impressed force, and pressed down again by the weight of the air above it: whereas, in this soul of ours, we sensibly feel and experience a natural liberty of acting, a power to move itself, and to determine its own motions, which way it pleaseth. When it is pressed forward, ever so rigorously by the strong impulses of outward objects, it is in its power to go on or retreat, and to divert the current of its thoughts into a quite different channel, to that whereinto it is thrust, and directed by all the impressions of its sence; for thus, in the midst of alarms and shoutings of an army, of the noises of drums and trumpets ringing in our ears, our soul can recollect itself, and reduce its scattered thoughts into profound contemplations of a sweet and blessed peace; and when it is pressed from without, with ever so much importunity, to this or that particular choice, it is in its power to reject the motion, and to choose the quite contrary. By all which, it is apparant that the soul hath an innate liberty of acting, that she is not necessitated from without by the different concourses and motions of the several particles

of matter, but that all the diversity of her wills and opinions is principally owing to her own freedom and power of self determination, and to make the least doubt of it is, to question the common sense and experience of mankind. Since, therefore, the soul is not determined in its motions by the different pressures of material things, as all their matter is, but hath power to swim against the torrent, and move quite counter to all foreign impressions, it hence necessarily follows, that it is immaterial, and indeed considering how much its operations do exceed the utmost power of dull and passive matter, I cannot but wonder that any man should be so forsaken of his reason, as to rank it among material things; for how is it possible that a piece of dull inactive matter. that a little grass, or dirt, or mire, after all the refinings, mascerations, and maturations, that can be performed by the help of motion, should ever be able to make a thinking being, or grow up into the soul of a philosopher, that a company of dead atoms, which cannot move, unless they are moved, can ever be capable of forming syllogisms in mode and figure, and disputing pro, and con, whether they are atoms or no? That such inert and sluggish bodies, should by their impetuous jost lings together, awaken one another out of their senseless passiveness, and make each other hear and feel their mutual knockings and jostlings; and then, from this sense into which they have thus awakened one another, and (which they are as incapable of as a musical instrument is of hearing its own sounds, or taking pleasure in the harmonious airs that are played upon it) should proceed and consult together to make wise laws, and contrive the best models of government; to investigate the nature of things, and deduce from them the several systems of arts and sciences: in a word, how is it possible that a company of fluid motes, and particles of matter, should ever be so artificially complicated and twisted one with another, as to form an understanding that can lift its eyes, and look beyond this sensible world, into that of immaterial beings, and conceive abstracted notions of things which can never be objects of any material sense, such as a pure point, proportion, symmetry and asymetry of magnitude, the rise and propagation of dimensions,

infinite divisibility, and the like notions, that never were in matter, nor consequently could ever be extracted out of it: that can correct the errors of all our material perceptions, and demonstrate things to be vastly different from what they apprehend and report them. Can prove the sun, for instance, to be one hundred and sixty times bigger than the earth, when to our eye and imagination it appears no bigger than a bushel: that can lodge within itself all that mass of sensible things which taketh up so much room without it, and when it hath piled them up upon one another in vast and most prodigious numbers, is still as capacious of more as when it was altogether empty: in a word, that can grasp the universe with a thought, and comprehend the whole latitude of heaven and earth within its own indivisible center. How senseless is it to imagine that such noble operations as these can be performed by a mere complex of dead atoms and senseless particles of matter: and if they cannot, as doubtless they cannot, then from hence it will necessarily follow, that the soul of man is an immaterial thing.

Furthermore, we see that though the soul takes in objects of all sizes, yet when once they are in, they are not as bodies in a material place, in which the greater takes up more room than the less; for the thought of a mile, or ten thousand miles, doth no more fill or stretch a soul, than that of a foot or inch or a mathematical point: and whereas all matter hath its parts, and those extended one without another into length and breadth and thickness, and so is measurable by inches, yards, or solid measures; there is no such thing as measurable extension in any thing belonging to the soul. For in cogitation, which is the essence of a soul, there is neither length, nor breadth, or thickness, nor is it possible to have any conceit of a foot of thought, or a yard of reason, a pound of wisdom, or a quart of virtue. And if what belongs to a soul be immaterial, it will necessarily follow, that the soul itself is immaterial too, and as such, capable of immortality.

(To be continued.)

A LETTER FROM THE REV. MR. Mc'LEAIN.

SIR,

YOU have requested me to give you an account of those extraordinary exercises called the Jirks; with which request I now comply. In doing this, however, I would beg leave to remark, that in my relation I will confine myself to what passed under my own eye, without troubling you with the information given to me by others, or puzzling myself by attempting to account for them. No sir, it is not for me to say what is their cause—it is not for me to make any comment.

I had long heard of these uncommon things by persons of credibility, and had as long wished to see them myself. In my travels through the upper part of North-Carolina, I was informed of a camp-meeting, which was to be held, the beginning of last August, in Iredell county of said state, by the presbyterians and methodists in conjunction; in the neighborhood of which place, several had been affected with the Jirks, some time before. I went to this meeting, and after getting acquainted with a certain 'Squire R—g and others, I privately requested them to let me know, if any person was taken with them in any part of the camp, so that I might see them. None were affected in any manner uncommon, either on Friday or Saturday, though a divine power seemed to attend the preaching of the word. On Sunday evening about eight o'clock, 'Squire R—g came to me and informed me, he had just heard of a young lady who was taken in one of the tents with the Jirks. We both went thither, conducted by the person who brought him word, entered the tent, and sat down. In it there were three women, two men, and the young lady, who appeared to be about twenty-two years of age. She was lying on a bed thrown down on the ground, her right hand above her head, and her left lying across her breast. Her eyes were shut as if she was asleep, and to all appearance she was free from pain. Her pulse was very irregular; sometimes it beat pretty quick, and sometimes it could scarcely be felt. Sometimes one hand, then the other, and sometimes the head

would be jirked, by a sudden involuntary twitch, a few inches out of the position in which they had lain, and would as often return to their place again. We called her by name, but received no answer—shook her gently by the arm, but she did not open her eyes. We requested one of the women to raise her a little, by sitting at her back, supposing that this might stop the jirking—but all to no purpose ; and after staying in the tent about half an hour, we withdrew. The above young lady was a member of the Rev. Mr. K—k's congregation ; professed justifying faith for some time, and had been exercised with these Jirks before.

The next time I saw them, was about the first of December, at Mr. B—'s, in Randolph county, in the same state. Mr. A— preached, and a methodist preacher closed the meeting by singing and prayer. All was quietness and order till the meeting was dismissed ; then some of the company began to sing a spiritual song, and immediately a young woman (grand-daughter of the lady of the house) was taken : yet this partook more of the dancing exercise, as it is called, than of the Jirks. It was not long after she was taken, before a very active, strong young man fell to the floor with the Jirks, more violently affected than I had supposed any ever had been with them. In the fall, I confess my dear sir, I thought some of his bones must have been broken ; and seeing him flounce about on the floor, quicker than ever I had seen a fish when thrown out of the water, and certain in my own mind that he must be crippled if suffered to be tossed about so, I seized him by the shoulders, attempting to keep him down, which was forbidden, as soon as it was perceived, by his friends ; they declaring the more he was confined, the worse he would be. At their request then, I let him go, but not without my fears, that he would never rise with whole bones. Two or three more were affected in the same manner, only not so violently, at this meeting : and what is very strange, when the above young man was asked if he was hurt, he answered no. All these were, like the first young woman I mentioned, professors of religion.

The next and last which I saw, was last February.—Several were affected at a quarterly meeting, but these

were the least agitated of any I had seen. They appeared in their senses while the Jirks were on; they could recollect what passed during the time, and when the congregation was dismissed, they could walk away. I am told that in many instances, these Jirks are accompanied with a barking, like that of a small dog; but in no instance did I hear any such noise.

I am yours, &c.

May 7th, 1805.

COMMENT.

Faith comes by hearing, and hearing by the word of God: Let all experienced christians keep to the good way of exercising themselves, in prayer, in reading, and in hearing; for bodily exercise profiteth very little: Let tears witness the overflowings of the soul, and they will all be put into our heavenly Father's bottle; there are diseases of sympathy and of volubility; those affections partake of both, no doubt; and are calculated to bring religion into disgrace. But our God will take care of the work. And let the witnesses for the blessed Jesus, strive against such extravagancy; and in so doing, defeat the designs of the wicked one.

AN ACCOUNT OF THE EXPERIENCE AND DEATH OF *RISDON PLUMMER*, LATE OF MARYLAND.

HE was a man of strong intellects; but for some time buried himself in bad company, gambling and drinking, till he became almost a perfect sot. He would frequently stay at the tavern for a week, and be drunk most of the time; at times he would entertain the company, by undertaking to preach for them, putting his handkerchief before his face as if in prayer, and then mount the table and say away; the tavernkeeper would get his glass ready against he was done, and present it as a reward for his preaching. One day he undertook to dispute for a

certain society, which he hated above all others, merely to let his company know what he could say, and after saying very much in favor of them, he brought his argument to this, "let who would be wrong or right, we are all wrong, I am wrong," on so saying went out of the tavern, in tears when he came in, the keeper presented him with his glass, but he refused to drink, saying, Plummer is done! Plummer is done! An arrow of conviction had wounded his heart, and he was led to seek a balsom in Christ only, even before he was free from the fumes of strong drink, he sought instruction from the people he had hated; his sorrow was great, his repentance evangelic, and God, who is rich in mercy; according to his own account; took him from the deep pit, and mirey clay, and set his feet upon a rock, by taking him from the kingdom and power of darkness, to the marvelous light of the kingdom of Christ. He now saw that he had spent one farm which his ancesters had left him, and half the other, and was still in debt. His creditor soon called on him, and threatened to take all from him. His anxiety for the honor of the gospel, and kingdom of Christ was great, he set to work to pay every man if possible, he went to the plough himself, and laboured early and late to break his ground well for the seed, which, when he had done, he prepared to sow, by asking the blessing of God. He said he felt a spirit of prayer every handfull he strewed, and when he had throwed the last, fell with his face on the earth, and in that position craved the blessing of heaven on his endeavor. The field was blessed with the former and latter rain, and when it was fit for gathering, he could hire no men to help him, because he would suffer no spirits to be drank at harvest, he had to reap it himself, and his wife bound after him, at midnight, by moon-shine; he reaped and carried in, till he had gathered all safe, and when he had beat it out, his crop exceeded any thing he had seen before. He sold his grain, and paid his debts, so as to save his house, and half his farm being taken from him; he never allowed himself to drink spirits, for fear he should be overcome by that which had well near ruined him, both soul and body.

Many of his old companions expected him to be

brought to folly again, and laid in wait to deceive him. The nearest he was to be overtaken, according to his own account, was by one who came to his house, under pretence of being instructed in religion, and asked him to take a walk with him, and talk of religion. After walking in the woods and conversing some time, the neighbour said, "would you think strange if I should take a rabbit out of this tree," on so saying, he put his hand into a hole and took out a bottle of spirits, and said, "let us taste this." Plummer felt like a man, though he thought as a sage, and had like to have been over persuaded to drink, but mighty grace came to his relief, and he had power to resist, and come off conquerer, for which he always gave the glory to him who said "I will keep it every moment, lest any should hurt it; I keep it day and night. Thou wilt keep him in perfect peace, whose mind is stayed on thee." He lived to ornament his profession, by an upright life, and to show that he had not followed a cunningly devised fable by a triumphant death. He was well known by many on the peninsula, both in Maryland and Delaware, at whose request I have given this a place in in our paper for June.

A LETTER FROM THE REV. MR. *SARGENT.*

Baltimore, April 26th. 1804.

MY DEAR FRIEND,

IN compliance with your request, I give you some account of the camp-meeting held September 20th, 21st, 22d, and 33d, 1804, on Hampton ground, near General Ridglye's, and about ten miles from this city.

The spot of ground we occupied was given to us by the General, and was well suited for the occasion. It is a valley of about three hundred feet square, formed by a gentle rising, and most beautifully interspersed with large oak trees. Nearly in the center we erected a stage, on which we stood to address the assembly. On the brow of the surrounding hill, we arranged the tents and waggons, which formed nearly a circle: There were fifty-two of the former, and eighty-five of the latter. The space within

we called the camp-ground, where fifteen or twenty thousand, might have been accommodated with ease and comfort.

On Thursday about ten o'clock, our exercises began; there were about five hundred present, and we had a most gracious season of refreshing, from the divine presence, among the children of God, through the whole day; and a few awakened persons, professed to find the Lord. On Friday 10 o'clock, when preaching began, we had about one thousand present. The power of the Lord was displayed: many fell to the earth and cried aloud for mercy; while the people of God were happy indeed. Thro' the night many found the Lord, to the joy of their hearts, and praised him aloud for the great things of his power. By 10 o'clock on Saturday, our congregation had increased to about fifteen hundred, or two thousand. This was as the former days, and much more abundant, for the display of the power of grace. Numbers professed to have their souls sanctified. But the Sabbath was the most glorious day of all. We met the rising sun, by administering the sacrament to more than one thousand happy souls, whose hearts were all glowing with the love of God; and truly the sun of righteousness arose with healing in his wings. Heaven and nature appeared to smile, and rejoice in the happiness of the children of God. At 10 o'clock our public preaching began. Our congregation consisted of about eight thousand souls. All the ministers of Jesus Christ, appeared to see eye to eye, while our hands were held up by praying thousands.—Preaching began, and the power of God was felt, shock after shock; the very heavens seemed to open, and the rays of grace shone gloriously on the assembly. Numbers fell to the ground, while the most unexampled solemnity rested on the whole congregation; not one person but what was affected and interested. I never before saw so many tears shed in one day. The word of the Lord ran as fire through the stubble: Yes, indeed, in those days the word of the Lord was precious. Our strong lunged men were all ready for battle; the whole forest echoed with the sound; all the trees clapped their hands: Long, very long, will Hampton ground be remembered by thousands. It was generally supposed we had fifty

converted to God, at the lowest calculation; and nearly as many professed to experience a deeper work of grace. It was truly affecting to me to see them leading the mourners from the congregation to their tents. This was done that the assembly should not be interrupted with their lamentations, and that their friends should have a better opportunity of praying with them. I say this was affecting to see a poor sinner reeling, and ready to fall, under a sense of his guilt, but supported by good praying souls, one on each side. to hear them exclaim in their anguish, "What shall I do to be saved! Lord have mercy! Christ have mercy!" and so on. But oh! how would our hearts rejoice when God would speak the life-giving word, and fill their souls with his love; while every feature in their faces would express the joy of their minds.

I went on the ground with many doubts respecting the propriety of such meetings; but what I saw and felt, uncovered every thing of the kind from my mind. I saw that God was there, and felt that he was there; to him be all the glory.

During the meeting I often thought of good Bishop Asbury's words, when he passed through Baltimore the last summer to the west: viz. "we have extraordinary occurrences in nature, among the nations of the earth, in cities and families; we have extraordinary sinners and times, and we must use extraordinary efforts, and exertions to awaken up their attention to the important interests of their souls." At one of our camp-meetings, every thing looks extraordinary, and is well calculated to produce the best effect on the mind. On such occasions hundreds are brought to the knowledge of God, who have heard the gospel in churches for years without even having been affected.

Our meeting would have continued much longer, if our provisions had not failed. On Monday we were compelled to decamp, but as strange as it may appear, this was a most solemn parting, we all felt like old soldiers that had been in many engagements together; every one manifested a strong kind of reluctance to leave the place, and often would you hear them say, "pull off thy shoes, for the place whereon thou standest is holy ground."

But with the joyful expectation, of meeting in the kingdom of God, we blew the trumpet, struck our tents and departed.

I am yours affectionately,
THOMAS SARGENT.

A DOCTOR'S DREAM,

From Thomas Chalkley's journal, page 26.

ABOUT this time our doctor dreamed a dream, which was to this effect, himself related it to me: He said, "He dreamed that he went on shore at a great and spacious town, the buildings whereof were high, and the streets broad; and as he went up the street he saw a large sign, on which was written in great golden letters, SHAME. At the door of the house (to which the sign belonged) stood a woman with a cann in her hand, who said unto him, Doctor, will you drink? he replied with all my heart, for I have not drank any thing but water a great while (our wine and cider being all spent, having had a long passage) and he drank a hearty draught, which he said, made him merry; so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what, and said, What have I done? He answered, for stealing the woman's cann; the cann he had indeed, and so he was had before the governor, which was a mighty black dog, the biggest and grimest that ever he saw in his life; and witness was brought against him by an old companion of his, and he was found guilty, and his sentence was to go to prison, and there lay forever."

He told me this dream so punctually, and with such emphasis, that it affected me with serious sadness, and caused my heart to move within me, (for to me the dream seemed true, and the interpretation sure,) I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him: "This great and spacious place, wherein the buildings

were high and the streets broad, is thy great and high profession: the sign, on which was wrote shame, which thou sawest, and the woman at the door, with the cann in her hand, truly represents that great crying and shameful sin of drunkenness, which thou knowest to be thy great weakness, which the woman with the cann did truly represent to thee: the grim fellow who arrested thee in the devil's territories is death, who will assuredly arrest all mortals: the governor whom thou sawest, representing a great black dog, is certainly the devil, who after his servants have served him to the full, will torment them eternally in hell. So he got up as it were in haste, and said, God forbid! it is nothing but a dream. But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men by dreams.

In seven weeks after we left sight of the land of America, we saw the Scilly islands, and next day saw the land of England, which was a comfortable sight to us; in that God Almighty had preserved us hitherto, and that we were so far got on our way. We drove about the channel's mouth for several days for want of wind; after which, for two days the wind came up, and we got as far up the channel as Limebay, and then an easterly wind blew fresh for several days, and we turned to windward, but rather lost than got on our way, which was tiresome and tedious to some of us.

Now about this time (being some days after the doctor's dream) a grievous accident happened to us. We meet with a Dutch vessel in Lime bay a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit, and such like commodities; and we having little but water to drink (by reason our passage was longer than we expected) therefore we sent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a passenger, and one sailor went on board, where they stayed so long until some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, they being filled with wine unto excess, were not capable of using it dextrously, insomuch that they overset the boat, and she

turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till such time as our other boat was hoisted out, which was done with great speed, and we took him in; but the doctor was drowned before the boat came. The seamen that sat upon the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage; and much the more so, as the doctor was of an evil life and conversation, and much given to excess in drinking. When he got on board the aforesaid ship; the master sent for a cann of wine, and said, doctor, will you drink? He replied, yes, with all my heart, for I have drank no wine a great while. Upon which he drank a hearty draught, that made him merry (as he said in his dream;) and notwithstanding the admonition which was so clearly manifested to him but three days before, and the promises he made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is I think, a lively representation of the tender mercy, and just judgement of the Almighty to poor mortals; and I thought it worthy to be recorded to posterity, as a warning to all great lovers of wine and strong liquors. This exercise was so great to me, that I could not for several days get over it; and one day while I was musing in my mind on those things relating to the doctor, it was opened to me that God and his servants were clear, and his blood was on his own head; for he had been faithfully warned of his evil ways.

THE DEATH OF DORCAS CHURCH,

Late of Connecticut.

SHE had been in a decline for some time, but on the 17th of April she began spitting of blood, and every symptom of her disorder revived. It is a remarkable providence of God that the exercise of her reason was

preserved; her soul was unspeakbly happy. Towards the close of the day, a minister called to see her: after considerable conversation, respecting the disorder of her body, and the state of her mind, she asked if he thought she would recover? he did not answer immediately, but asked if she was willing to die? She replied, "when death is apparently the nearest, I feel the happiest; I am resigned to live or to die; I should be thankful for life, or happy in death:" then discharging a mouthful of blood, cries out, "glory to God, this tells me the scene will soon end, I shall soon be gone.

It was requested that her exercise and experience might be wrote down. She at first refused, but after some conversation, she said if it might be a blessing to any person, she would freely consent.

Tuesday 22nd. Every symptom of her disorder increased greatly, and she wasted away fast. She said, "it is no matter how soon I go, for I know that God is reconciled to me. Oh when shall I depart, to be forever at rest with my dear Lord!" She said, "no one can write, nor can I tell the thousandth part of the happiness that I feel. Oh! the glorious views which my Saviour discovers to me. I want to praise him more; I want to love him better. *Glory, Praise, Thanksgiving*, and *Honour*, be ascribed to my *God*, and to the *Lamb* forever.

Wednesday, 23d. In the morning I went to her bedside, and asked her how she was? "Oh!" said she, "I am just going to rest forever with my Saviour; to see him as he is, and praise him without a dimming veil between. Oh! said she, when shall I be out of the reach of Satan! The devil tells me I shall not be so happy after I am gone, but he is a crooked serpent, and I know he is a liar, for I behold a reconciled God, through a blessed Saviour; he smiles upon me: Glory! Glory to God in the highest. A worm, a sinner, a rebel, changed into the nature of Jesus! I want my christian friends to shout a gust of praise. My body is swelled, my arms and flesh are all over pain; I am faint and straitened for breath; I am to appearance almost gone; but I am afraid I shall live a month. O Lord God, give me patience to wait thy will; I feel the need of patience, O Lord give me patience."—

Then turning to me she said, "do you think I shall go within one week? I want to see my grave-clothes: But oh! that will not convey my soul from earth away. I will mourn after my loving Saviour, until he takes me to himself." I asked her if she had not rather live than die? "Oh!" said she, "I know that God is going to take me to himself, and I had rather go than stay, for the Lord knows what is best; possibly there may be some snare laid for my soul if I recover, and the Lord's time is the best. My dear family is near to me, but God will provide for them. Oh, said she, be good to the poor, I fear we do not realize their wants enough, they suffer much. Do not let the world get the advantage of you:— Oh that God would bless the soul of my dear Ensign; how good he is to my two little children: may God bless him with his sweet forgiving love.

"Oh! *Happy! Happy! Happy!* I am sure the sufferings of this present time are not to be compared with the glory that shall be revealed. My dear companion, I charge you to be prepared to meet me in the heavens; I hope this house will always be a house of prayer, and a house to entertain the servants of my Lord, a house to relieve the distressed and the sick.

"Sister Mills, I intreat you to meet me at God's right hand, and I pray that the society may be more stirred up to serve the Lord; they are dear to me, and I want to meet them in the kingdom of my God. I want them to help me to praise the Lord in the heaven of heavens."

Thursday 25th. She called me to her bedside about break of day: "Oh," said she, "I am in distress of body and soul; my Saviour seems to hide his heavenly smiles, and Satan is telling me my Saviour does not love me: But I know I love my God, I love my Saviour, and I will love him. O pray that I may go; I want to go; I fear it is wrong to be so anxious; Oh Lord give me patience to wait thy will. My distress of body overwhelms my soul: do you not think I shall tarry a fortnight? Oh pray that I may depart to day. Oh when will this clogg drop off, and I shall wing my way to the mansion in the skies! I see a place prepared for me. My flesh is almost wasted; it rejoices my soul that nature is almost exhaust-

ed. Glory to God and the Lamb, I will praise him while I have a being: help me to praise him." About nine o'clock she said that she could scarcely see, "things look dim; do you think I shall live a fortnight?" I said I did not think it likely. Said she, "do you think I shall live until Sabbath?" I told her it was probable she might.—"O how long it seems," said she; "my heart scarcely beats at all; when will the wheels of nature stop? How good a thing it is to have a Saviour to go to." Seeing her friends weep, she said, "I am beyond weeping, I shall never weep again." Through the night she slept but little, was in much pain, and would often call upon Christ for patience. About 12 o'clock she said "I have a strange feeling, it seems to me that I am in the agonies of death." A friend asked her if there was any thing that lay upon her mind? "No," said she, "I have said all I can; I have not strength to talk any more; I have nothing to do but to die. Glory! Glory be to my God forever."

Friday 26th. She seemed to dose considerable at times; said but little, though often would say, "O Lord give me patience: O how lovely is my Redeemer; I want to praise him more, I want to love him more." She was much straitened for breath, and a considerable part of the time there was a rattling in her throat, and she had some distressing turns of coughing, and it seemed as if she would never breath again. A little before sun set, she seemed to awake with a cheerful countenance; spoke clear and said she "was in pain all over; but my Redeemer bears all for me. Oh what a good God: does it rejoice your heart that there is such a good Saviour to make a worm so happy?

May Angel guards convey.—

"Oh when will the devil have done tempting me? He tells me it may be I am deceived: but it does not distress me; I know that my God is stronger than him; I know that I am happy in my God." Then looking on her sisters, said, "Live near to God; I want to meet you in heaven: I want to go, but blessed be God, I am not so impatient as I have been; my time now looks

short; soon I shall be with my Lord and Master."—Through the night she was much distressed for breath; it seemed as though the phlegm would choak her, by turns.

Saturday 27th. Four o'clock in the morning. "Oh," said she, "lay me down that I may die; for, glory to God, I am going." She raised considerable, breathed easier, and then said, "do you think I am dying?" I said I thought she was. "Glory to God, how happy---O Jesus receive my spirit." After some minutes she had another struggle for breath, and recovered a little, then raised her arms both up, said with an audable voice, "O God cut short thy work in righteousness." About half after six o'clock, she had the last struggle with nature. She tryed to raise but could not, and then laid her arms upon her breast, and breathed out her happy soul in the arms of her Redeemer, in the midst of weeping friends; as it was a season of sorrow mixed with joy. A husband deprived of a near companion—Children of a tender mother—A society of an examplairy sister—A neighbourhood of a kind friend—And the world of mankind deprived of her faithful prayers.

THE SURE SIGNS OF ACCEPTANCE WITH GOD THROUGH CHRIST

ARE FIRST,

THE blessed fruits of the holy spirit, Gal. v. 22, 23, 1. Tim. ii. 15.

2. All the graces linked together in that golden chain, 2. Peter. i. 5. 6. 7.

3. A love to Christ, John. xvi xvii. 2. Tim. i. 13.

4. A love to all experienced christians, Eph. i. 15. Col. i. 4.

5. Love and peace with the brethren, Eph. vi. 23.

6. Love and hope of salvation, 1. Thes. v. viii.

7. A joy unspeakable, and full of glory, 1 Peter, i. 8. Rom. v. 1. 2.

8. Patience in waiting for promises, Isa. xxviii. 19. Heb. vi. 12, 15.

9. Patience in enduring affliction, 2. Thes. i. 4. James i. 3. Rev. iii. 10.

10. Hope in God, 1. Cor. viii. 13.

11. Righteousness, peace, and charity, out of a pure heart, 1, Tim. ii. 15. 2. Tim. ii. 22.

12. A mind weaned from the world, 1. John v. 4. 5.

13. A resistance of satan, and his firey darts of temptation, Eph. vi. 19.

14. A confidence in Christ, without being ashamed, Rom. x. 13. 2. Tim. 12.

15. A resolution to cleave to Christ, and forego all discouragements, Matt. xv. 28. Rom. viii. 35, 36.

16. A relying upon God's power, when all worldly means fail, Rom. iv. 18, 19, 20.

17. A relying on mercy, not on merit, Rom. iv. 5.

1fl. A throwing ourselves on God, though he frowns upon us by his providence, Job, xiii. 15.

19. A pure spirit and a good conscience, 1. Timothy, i. 5, 17.

20. A sanctified life and pure conversation, Acts, xv. 9, 18, 26.

21. Obedience to God in things contrary to, or above human reason, Gen. xxii. 2, 3.

22. Fervent, and hearty prayer, Rom. v. 2. James 1. 6. Mark, ix. 24.

23. A contempt of the world for the heavenly inheritance, Heb. xi. 24, 25, 26.

24. The seal of God's holy spirit, which is the earnest of our inheritance, Eph. i. 13, 14, 1. John v. 6.

25. A glorifying God for his grace, truth, and infinite power enabling us to overcome all difficulty, and to perform our duty the contrary to the course of nature, Rom. iv. 20.

26. Assenting to closing with, and embracing the promises afar off, as if they were already performed, Heb. xi. 13.

27. A true, real, and cordial confession of our faith, John, xx. 28.

28. An earnest longing after the coming of Christ, 2. Cor. v. 7, 8.

THE ADVICE OF AN OLD FRIEND

TO A YOUNG WOMAN ON HER INTENDED MARRIAGE.

HEARING thou art going to enter a Garden enclosed, and knowing thou art at present a stranger to this garden, permit an old friend to give thee some account of it. I have travelled every part and every path, know every production of every kind it can possibly yield. My advice can do thee no harm, but may be of use to thee. Thou knowest there is but one way of entrance into this enclosure ; I hardly need tell thee, that commonly is extremely gay and glittering, strewed with flowers of every sweet and fragrant smell, all that art can invent or imagination can suggest ; and thou will fondly hope this scene of rapture will never alter : at least thou will not see the end of this path when thou enterest it. To some it proves a very short one, and even to thee it will appear different in the retrospect.

Then let me caution thee, my dear friend, not to dream of perfect or perpetual bliss ; if thou dost, experience will teach thee that it never exists on earth. Thou wilt find many of the productions of this garden that are charming to the eye, and pleasing to the taste ; but they are not all so. Let me just remind thee, that thou carry with thee into this place, one of the most delicious and delicate flowers in all nature, I mean good humour : do not drop it or leave it, as too many do soon after they are entered, and seldom or never find it again : it is a treasure nothing can ever make up the loss of to thee. When thou hast got to the end of the first walk, which lasts about thirty steps, usually called honey-moon path, thou wilt see the garden open into a vast variety of views. Here I must caution thee against some productions that are noxious, and even fatal in their tendency.

There is a small low plant, to be seen almost in every path, called Indifference. It is not often perceived in the entrance, but thou wilt always know when near it, by a certain coolness in the air which surrounds it. Contrary to all others, this thrives by cold and dies by warmth : whenever thou perceivest this change in the air, change thy situation as fast as possible.

Near this plant is often found that ugly yellow flower called Jealousy, which never look at ; turn from it immediately, for it has the strong quality of tinging the eye that beholds it with a stain which is seldom or never got rid of.

As thou goest along, thou wilt meet with many little crooked paths, which I advise thee never to enter ; for though at the beginning is wrote in large letters, *in the right*, yet when thou gets to the end, thou wilt find the true name of nine out of ten, to be *Perverseness ;* and that thou hast been wrong in going into them, which thou wilt not like to acknowledge ; this occasions many disputes, and is a source of perpetual differing, and sometimes of a final separation.

Near this spot thou wilt meet with a sturdy knotty plant, called *Obstinacy*, which bears a hard bitter fruit that never digests, but always injures the constitution, and when taken in large quantities, becomes fatal to happiness ; avoid it as thou wouldst the plague.

Just opposite to this, grows the lowly lovely shrub of *Compliance*, which, though not always pleasant to the palate, is salutary and sweet when digested, and produces the most delicious effects. Never be without a large stock of this ; thou wilt often find occasion for it as thou goest along, and will surely repent the want of it.

All over the garden may be found an useful plant, called *Economy ;* it is of a thriving nature : take a good stock of it as soon as thou dost enter. It adorns and enriches at the same time. Many entirely overlook it, some despise it, and others think they shall never want it : it is generally forgot in the hurry and gaiety with which people enter this place ; but the total want of it is often paid for with bitter repentance. Provide thyself and thy partner with a sufficient quantity as soon as thou canst.

Thou wilt observe as thou passeth, two or three paths that run much into one another, and which deserve thy attention, I mean those of *regularity*, *exactness*, and *neatness* ; the above is always to be met with here; dont think as many do, that as thou art in the enclosure thou mayest be inattentive to those paths, for remember thy companion will see some who are not so, and this difference

will strike his eye, if not offend it. Enter those paths as soon as thou dost the garden, for be assured if thou doest not find them soon thou never will.

Near these walks is to be found, that invaluable shrub called Humility, cultivate it with all thy care, for it is universally admired, and is the best antidote for that pernicious weed, *pride*, which would overrun every plant and shrub, some it would quite destroy, while it would fecilitate the growth of those of an obnoxious kind.

Allow me here, to drop a hint on the subject of cultivation, as that will most probably be thy employment sooner or later. Shouldst thou be entrusted with the rearing of a flower, though frail in its nature, and liable to fade at every blast, yet remember it is entrusted to thy care, and for its culture thou will be accountable to the great owner of the garden; it will demand thy tenderest care, it will draw all thy attention, and shouldst thou be witness to a blast upon its dawning beauties, Oh how thy fond heart would bleed. The young shoot will naturally twine round the fibres of thy frame, weed it, water it, prune it, it will need them all, without this, many baneful weeds will grow up with it, and poison every virtue that might be expected from it; remember I say, this is a trust for which you both will be accountable to him who gave it.

That you may be blest with some of the sweet productions of this garden, that they may be the delight of your eyes, and joy of your hearts; that they may be ornaments in life, and your comfort in death, and that you and they, when the summer of life is over, may be transplanted into some happier soil hereafter, and flourish together in immortal vigour, in perfect and permanent felicity, is, and ever will be the ardent prayer of thy affectionate friend.

A. Z.

A Short Account of the Experience and Death of JANE JAQUIES, LATE OF NEW-YORK.

JANE was the daughter of John and Sarah Barckly; was born near Spotswood, in the state of New-Jersey,

where she found him of whom Moses and the prophets did write.

She was brought under serious conviction at about the age of fifteen, and experienced a sense of pardoning mercy in the sixteenth year of her age. She lived an example of piety, in a single state, for some years: her greatest joy was in hearing and reading the scriptures, and squaring her life by them, as a rule of conduct, in order to enjoy communion with, and the witness of the Holy Spirit.

After she became the consort of R. Jaquies, and came to New-York, the care of a large family fell upon her, which brought trouble unknown to her before; but amidst all she was still the same pious, devoted woman; loving and beloved by all who knew her, especially among her poor neighbours: Few were afflicted in the neighbourhood, but she soon knew it, and they as soon found the advantage of it. She was always pleasant, having the happy art of putting the best face on every thing; in so doing was freed from the pain of giving pain. She always had the poor with her, and considered them as an experienced christian always doth. In this she had a promise which all have need of, and she obtained to her great comfort, "The Lord will make all her bed in time of sickness."

She had some severe afflictions, time after time, before she left this uncertain state of things, for an abode where all is permanent and changeless. But patience marked all her ways; whether in her family or confined to her bed, she was all resignation, all meekness, for she had learned it of Christ in early life. She was in a consumption for more than twelve months before she gave up to take her room; during which time her grand-mother, who was near ninety years of age, was confined to her bed, and as helpless as an infant, but happy in Christ, for she was an old disciple of Jesus, and all her talk was of things pertaining to salvation. After some months she fell asleep in Jesus, but not without informing her dear Jane that she would soon follow her.

Some time after her death Jane was confined to her room with a hectic fever, kept up by two or three chills in twenty-four hours; true harbingers of an approaching dis-

solution: but she smiled at the monster without a sting. She was frequently tempted but not cast down, chastened but not without hope. Her infant child David, got an inflamation in his head and eyes, which caused the entire loss of one of his eyes; but she was still resigned to the will of that power which gave it, and still adored and trusted in God: "Though he should take all earthly comforts away, yet will I kiss the hand of my blessed God, and trust in him who died for me." No friend came to see her but was made solemn by her heavenly admonition. She would take leave of them as if it was the last. Sometimes, from the nature of her disorder, she would be flattered that she might yet be restored to stay some time longer with her children and family. Then she would only talk of living more for God than she had done; so that live or die, she would be the Lord's. But soon her fever would teach her to look to be enrolled with the spirits of just men made perfect. Day after day her dissolution was expected, and night after night to be her last. She was all prayer, all faith and resignation. Some time before she died, she saw her good old father standing silent, and tears gushing from his eyes; she said, "Father, I am going to my dear Saviour who died for me, and rose again, and has said, "Where I am there shall my servants be, that they may behold my glory." Do not grieve for me, you will soon follow me. A hoary head is a crown of glory if found in the ways of righteousness." To her sorrowful mother she said, "Trust in the Lord, he will be your friend: O may he keep you through life's uneven way. O my Lord keep my poor children from the vanity and folly of this wicked age, and hasten the time when all shall know thee, and all adore thee."

The sabbath before her death she told one of her sisters in Christ, that she felt heavy, and her evidence clouded, and that she had cause to mourn that when she was in the world she had served it too much. A minister and an old friend of hers came in, she desired him to pray with her, he did; and she had a manifestation of the work of grace being complete in her soul, her peace from that time became like a river. Every hour now was expected to be her last. her heart in full tune to praise the Lord being perpetually and actually ready, nothing

was remaining to be done but for the author of life to give the signal, the anchor was now fixed, and her eyes directed to the convoy which escorted Lazarus. She bid her friends all a hearty farewell, and at midnight the solemn sigeal was given, she cast off from this world, and followed the captain of her salvation to the next, on the 21st of June, 1802, in the 36th year of her age, "minute it down" said the angel, "blessed are the dead that die in the Lord, even so saith the spirit, for they rest from their labours, and their works do follow them." What honours doth God confer on the church of America! mark them dear reader, and obey in so doing the angel of God!

AN ANTIDOTE TO APOSTACY.

RELIGION is a most sacred pledge committed to us by our Creator for our own use, and the use of our latest posterity. We cannot desert and abandon it without betraying its author, and falsifying our trust to him; and what is more, without squandering away the most inestimable good, that ever was committed to man, upon our base lusts, and God's most cruel enemies; which is dishonesty, blackened with the foulest ingratitude: besides this, by forsaking our religion, in compliance with any lude affection, we not only do a dishonest thing at present, but totally discard the obligation to honesty for the future: for there is nothing can oblige a man to be thoroughly honest but religion, or an inward sense that it is his indispensible duty towards God, before whose righteous tribunal he must one day give an account of all his actions.

The two great motives of human action are, Religion and worldly Interest. Now, as for religion, that consists of fixed and unalterable principles, which will by no means bend to the alteration of outward affairs and circumstances; but do in all conditions move and oblige us with equal force and vigor. Whereas, worldly interest is a fickle and mutable thing, and alters with every outward turn and revolution: so that, that which is my interest to day, may prove my damage to-morrow; and if it should, what

part I act to-day, it may oblige me to act the contrary to-morrow. When, therefore, a man hath let go his religion, and hath nothing but his interest to hold him, it is but cross on pile whether you find him an honest man or a rogue; because after he has forsaken religion he will be honest or dishonest according as it serves his turn, and that which serves his turn to-day, may prove his loss and prejudice to-morrow: So that whether to-day or to-morrow he proves a true man or a cheat, wholly depends upon the die of fortune, and you must consult his stars to find the lucky hour or moment when you may safely trust him. For after a man hath been so wicked as to renounce his God, and his obligations to him, he hath no one principle remaining in him upon which you can put any lasting confidence

As for his interest, that is such a fickle, and inconstant thing that there is no trusting it, it pleads for you now and when times alter, it will plead against you, and the man having got loose from all the tyes, and obligations of fidelity to his God, you may be sure he will stick at nothing, be it ever so foul, that his present interest invites him to serve himself in; he will make no hesitation when he hath a fair opportunity to cheat and betray his own father, or supplant his dearest friend or benefactor, and what should hinder him? his conscience and religion being gone, and with them all principles of truth and honesty. For when a man forsakes his religion, and refuseth to have Christ to rule over him, he doth in effect make a public declaration to the world. "By this my own act and deed, I do hereby forever renounce all obligations to honesty and fair dealing with God and man, and am resolved for the future, to be deaf, and inexorable to all the importunity of conscience; from henceforth I will listen to no other call but that of my worldly interest, when that bids me be honest, I will be honest; and when that bids me play the knave, I will play the knave, therefore for the future, I warn all who know me, to trust me no further than they can make it my interest to be true, and not to venture the most trifling matter, in which they are unwilling to be wronged, either upon my faith, word, or oath, without demanding of me such ample security, as may render it impossible for me to wrong them, without wronging my-

self; for this is the principle I now intend to live by, that is always best and fittest to be done, which is most subservient to my present interest." This in construction of facts, is the profession which that man takes up who gives up the religion of the bible.

POETRY.

ON CHRIST.

FAR above yon glorious ceiling
Of the azure vaulted sky,
Jesus sits, his love revealing,
To his splendid troops on high.

Hosts seraphic humbly bowing.
At his footstool prostrate fall;
Saints and Angels all avowing
God in Christ is all in all.

Could we leave our foolish dreaming
Of a fancied heaven below,
And see Jesus's glory beaming,
How our souls would long to go.

Earth by us would then be spurned,
All its vanities subside;
Fuel fitting to be burned,
Are its honours, pleasures, pride.

From the general conflagration,
We should to its refuge fly;
Clasp the hope of our salvation,
Live in Christ, in Jesus die.

We in him our rest regaining,
All his blessedness should prove;
O'er our foes victorious reigning,
Perfect in his spotless love.

We should for his day be waiting,
When the full reward is given,
When his glorious work completing,
Jesus takes his church to heaven.

Pure from ev'ry stain of nature,
Here in holiness to shine:
Modl'd like its great creator,
All immortal, all divine.